

Boston Recorder.

THURSDAY, FEBRUARY 22, 1844.
REPORTED FOR THE BOSTON RECORDER.
PRES. HOPKIN'S LECTURES BEFORE THE
LOWELL INSTITUTE,
ON REVEALED RELIGION.

TENTH LECTURE.

The Credibility of the books of the New Testament.
The first argument which Dr. H. adduced for the credibility of these books, was their authenticity. This he had dwelt upon in the last lecture. The fathers did not quote so largely from those books, because they were written by the apostles, but because they were true, and of permanent authority.

2. These books are credible it was urged, because the authors of them had the best possible means of knowing the facts which they knew. For the most part, they had a personal knowledge of them.

3. The number of witnesses was presented as another evidence of the truth of the events recorded in the books of the New Testament. The argument under this head was short, but conclusive.

4. The evidence for credibility was increased, by the peculiar testimony given by the authors of these books. Men who in that day should attempt to propagate an exclusive religion, that was entirely opposed both to Judaism and Heathenism, and also to the natural passions and inclinations of men, would be obliged to undergo labor and suffering in proportion to their sincerity and earnestness. Thus the New Testament writers did labor and suffer, and solely in consequence of their belief, of what they wrote; and their credibility as historians is fully confirmed. Other evidence was here introduced.

2. Our books are worthy of credit, because it can be shown, that their authors were neither deceivers nor deceived. The alternative, that unless Christ and his apostles were what they claimed to be, they were either impostors or dupes, was first presented by Pascal; and since his time the whole question has been often argued under it. The only questions that can be asked respecting a witness are, Is he competent, i.e., is he well informed? and is he honest? Does he know the truth, and will he tell it? It was shown to be absurd to suppose, that those who taught a morality more perfect than any other ever known, and exemplified that morality by lives of great purity, simplicity, and self-denial, and enforced it by the most terrible sanctions of a future state, should, without any possible worldly advantage, do as martyrs, in attestation of that system, knowing it to be false. Moreover, if they were deceivers, they must have been so by combination and conspiracy. But is morally impossible that, under the temptations which we know assailed them from without, and in the dissensions, which, by their own confession, sprung up among themselves, such a combination of falsehood should have held together. Neither could they have been deceived. This was proved from the nature of the facts, and from their character, as indicated by their writings. The facts were such as could be tested by the senses—healing the sick, giving sight to the blind, raising the dead. Then the writings of these men show no signs of weakness or enthusiasm, but are marked with great good sense and sobriety.

6. Dr. H. next adduced the argument of the object of Leslie was to show, that the matter of fact stated in the New Testament, could not have been received at the time unless they were true, and that the observances or ordinances of the Christian religion could not have existed, except in connection with the facts. In showing this, he lays down four rules: (1.) That the matter of fact be such that man's outward sense may be judges of it. (2.) That it be done publicly, in the face of the world. (3.) That not only public monuments be kept up in memory of it, but some outward actions be performed. (4.) That such monuments and such observances be instituted, and commence from the time that the matter of fact was done. The application of these rules to the subject in hand was shown.

7. Our books are credible, said Dr. H., because there are no others. It was shown to be impossible that such a movement as Christianity must have been, involving new institutions, &c., should have drawn forth no written documents; and equally impossible, that the true accounts should have perished, and that false ones should have been substituted.

8. Our books are credible because they contain accounts of such miracles. The peculiarity of the Gospel miracles was shown, and proved to be as different from all other pretended miracles, as the morality of the Gospel is distinct from that of all other systems.

There was another department on which the speaker had not touched, viz. the evidence to be derived from heathen writers, and from other sources. He must notice this evidence, because there were those who attributed it to popular importance. The Jewish, the Grecian, and the Roman literature, had descended by an uninterrupted channel of transmission, to modern times, and these three, by a most extraordinary combination of circumstances were brought together to elucidate the origin of Christianity. Of Hebrew literature, we have the Talmuds, a collection of Jewish Traditions which were committed to writing about the middle of the 2d century. Of Greek literature we have Josephus, who though a Jew by birth and association, yet wrote in Greek. And of the Latin writers there were several, as Pilate, Eusebius, Tertullian, Tacitus, and Pliny. Upon the literature of these three nations, Dr. H. based an elaborate argument, showing that the several writers confirmed in every essential particular, the facts of Christianity.

There was another species of evidence to which he could barely allude—it was that derived from ancient coins, medals, and inscriptions. These, dating back so far as the Christian Era, and bearing the record of many of the leading facts of the Gospel history, were a strong confirmation of these facts.

Thus, said Dr. H., have we every conceivable species of historical proof, both external and internal; and he asked, if there may be such a thing as a weak and obstinate credulity, may there not also be such a thing as a skepticalism equally weak and obstinate?

The Germans—Germans are to be found everywhere; go where you will and you meet with them. Our own country is every now and then abounding with them. The South as well as the West is filling up with them. Who would have thought that in Mobile, Alabama, Germans could be found in sufficient number to constitute a religious congregation, yet such is the fact.

THE SABBATH.

It is refreshing to perceive the awakened zeal of the friends of order and of God, in various parts of our country, in defense of the widely violated sanctity of the holy Sabbath. Scarcely an exchange paper reaches us, which brings not with it an "olive leaf" that gives assurance of the abatement of the waters of desolation which have rolled so long and furiously over this earliest and most essential of Divine institutions. One of the most recent favor toward our guilty land is found in the address of a Sabbath Convention lately held at Columbus to the citizens of Ohio, through a Committee, of which Dr. Beecher was chairman. It exhibits a condensation of fact and argument, of exhortation and appeal which is rarely met with on any subject, and which will disappoint no expectations that may be excited by finding the name of Dr. B. appended to it. The physical, moral, social and political evils flowing from the deterioration of the day, are briefly yet graphically sketched; and the appropriate means of reaching and removing them, indicated with great clearness and force; while a solemn and affecting appeal is made to all in high stations and low—to Christians of all denominations, to churches and pastors, to the patriot and the philanthropist, to come up to the rescue of the holy day from profanation. Reliance had on moral means alone, to remove a great moral evil; no new enactment or enforcement of old ones is contemplated of course; "we have not the madness to think of coercing our state or nation to keep the Sabbath!"—our hope is, that by the blessing of God, we may persuade men. This is the true ground of proceeding on all moral subjects—the only ground that heaven approves and succeeds. And this ground, firmly taken, and faithfully maintained in dependence on God, by the great mass of those who acknowledge their own, and the obligations of all men to remember the Sabbath and keep it holy, will ensure the triumph of the cause over whatever opposition it may encounter from earth or hell.

[We briefly noticed last week, a book on the history, &c., of the Westminster Assembly of Divines. We are happy in being able to add, this week's news of another important subject, from the same source. The works presented recently in the form of commemorative discourses, and at our solicitation, are now published in this volume with slight modifications, adapting them to general reading.]

ORIGIN, CHARACTER, AND LABORS, OF THE WESTMINSTER ASSEMBLY OF DIVINES. NO. 1.

Events that preceded and led to the calling of the Assembly.

Two hundred years are now completed since, in one of the halls of Westminster Abbey, that noted Assembly of divines was convened, which framed the summary of Christian doctrine for the use of the young, termed "the Westminster Assembly's Catechism." Perhaps no human compilation of the same length ever embodied more truth—was the fruit of more knowledge of the Scriptures and genuine religious feeling—or has exerted a more wide, permanent, and blessed influence on successive rising generations, than the one hundred and seven questions and answers, with the Scripture references, which compose it.

The English reformation under Henry the 8th, in 1533, was as unlike the reformation in Germany and Switzerland, occasioned under God by the labors of Luther and Calvin, as God by the labors of the Apostles. The main idea of this reform was to call the people of England to a new life, in opposition to justification by the Assemblies' Catechism." Perhaps no human compilation of the same length ever embodied more truth—was the fruit of more knowledge of the Scriptures and genuine religious feeling—or has exerted a more wide, permanent, and blessed influence on successive rising generations, than the one hundred and seven questions and answers, with the Scripture references, which compose it.

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The English reformation under Henry

Poetry.

ON THE DEATH OF A DARLING CHILD.

BY DR. WARDLAW.

There was the parting sigh,—
With that the spirit fled,
And winged its flight on high,
And left the body dead;
No prayer, no tears, its flight could stay,
'Twas Jesus called the soul away.

Oh! how shall I complain
Of Him who reigns above,
Who sends no needless pain,
Who always smiles in love;

Who looks in tenderest pity down,
Even when he seems to wear a frown.

The eye of Jesus wept.
It dropped a holy tear,
When Mary's brother slept,

A friend to Jesus dear;

Delightful thought! that blessed eye

Still beams with kindness in the sky.

But O! my spirits fail,

I feel a pang untold—

Those ruby lips so pale;

That blushing cheek so cold;

And dim those eyes of dewy light;

That smiled and gleamed so mildly bright.

To lay that lovely form,

So lovely e'en in death,

Food for corruption's worm!

The mouldering earth beneath!

O! worse to me than twice to part,

Than second death-stroke to my heart.

As summer flower she grew,

Expanding to the morn;

All gended with sparkling dew,

A flower without a thorn;

A mother's sweet and lovely flower,

Sweeter and lovelier every hour.

But ah! thy morning bloom,

Scarce felt the morning ray,

An unexpected gloom

Obscured the rising day;

A dreary, cold, and withering blast,

Low in the ground its beauty cast.

The bursting leaves are shed

That spread so fresh and fair;

Tony fragrance fled

That scented all the air;

And lowly lies its lifeless form,

The gentle victim of the storm.

But why in anguish weep?

Hope dawns upon my view;

'Twas but a winter's sleep.

My bower shall spring anew;

Each cherished flower on earth that sleeps,

On which fond memory hangs and weeps—

All to new life shall rise.

In heavenly beauty bright;

Shall charm my ravished eyes

In tints of rainbow light;

Shall bloom unfading in the skies,

And drink the dews of Paradise.

O! this is bliss relief;

My fainting heart it cheers;

It cools my burning grief;

And sweetens all my tears;

These eyes shall see my darling then,

Nor shed a parting tear again.

And while I feel at ease,

The balm of comforts gone,

I only mourn a part,

I am not left alone;

Th' nipp'd souls buds of opening joy,

How many yet my thanks employ!

And thou, my second heart,

Loved partner of my grief,

Hesston bids not thee depart,

Of earthly joys the chief;

A favored wife and mother still—

Let grateful praise my bosom fill.

Agricultural.

FARMING TOOLS.

There is nothing more worthy of notice than the great variety of shapes in tools which are used by different persons in different sections of country for performing the same kinds of labor. One having a farm will find the different patterns which may be found in use of the same articles, would be surprised that those which are best adapted to the uses for which they are intended are not in universal use where all are equally easy to be obtained. Even in those tools or implements of husbandry which one would suppose should be the same the world over, there is a marked difference in the fitness or adaptiveness of those used in different sections of the country; for instance: the article of Grass-Scythes which are used in Massachusetts and Maine are entirely different from those used in Connecticut and in this State. In the former States they use a light narrow Scythe, made in the neatest manner, and so formed that when used the grass falls from the Scythe in the swath without landing upon the back to be swung round into heaps by the workman. Here our people seem to think that a good edge is the only thing to be looked for, and use a heavy bungling article of an awkward shape. It is true a keen edge is indispensable, but other good qualities should be combined.

The only reason that the best article of this kind is not generally used among us is that we have not been willing to pay their value. Those sent from Massachusetts to our market, are no samples of what they use there, and without doubt our manufacturers can make as neat an article as any others if they could be paid for it. The writer of this was shown

not long since, the neatest article of this kind that has ever been made, in the New England Agricultural Ware-House, Boston, kept by J. Brock & Co., it is stamped Dunn & Taylor, and manufactured by Taylor, Hitchcock & Co. in the State of Maine. If some of Messrs. T. H. & Co.'s best Scythes should be for sale in our market the coming season, it is to be hoped that our people will give them a trial; and if they should prove as good as they have at the east, those who get them will be sure to receive the worth of their money. Much might be said upon the value of a good scythe, but try the highest cost, and you will find them the best. I understand they will be for sale in this city in a few days.—*Utica Democ.*

A gentleman meeting a friend who had recently failed, expressed great concern for his embarrassment. "You are mistaken, my dear sir," said he, "It is not I, but my creditors who are embarrassed." I

Miscellaneous.

WHICH IS THE LIBERAL MAN?

A SKETCH OF WESTERN MISSIONARY LIFE.

BY MRS. HARRIET BECHER STOWE.

III.

"Mother's sick, and I'm a keeping house!" said a little flaxen-headed girl, in all the importance of seven years, as her father entered the dwelling.

"Your mother sick? what's the matter?" inquired Mr. Stanton.

"She caught cold washing, yesterday, while you were gone," and when the minister stood by the bed-side of his sick wife, saw her flushed face, and felt her feverish pulse, he felt seriously alarmed. She had scarcely recovered from a dangerous fever when he left home, and with reason he dreaded the relapse.

"What are you doing now?" was the first exclamation, "why did you send to old Agnes to do your washing, as I told you?"

"I fit so well, I thought I was quite able," was the reply; "and you know it will take all the money we have now in hand to get the children's shoes before cold weather comes, and nobody knows where we shall have any more."

"Well, Mary, comfort your heart as to that. I have had a present to-day of twenty dollars—that will last us some time. God always provides when need is greatest," and so, after administering a little to the comfort of his wife, the minister addressed himself to the business of cooking something for dinner for himself and his little hungry flock.

"There is no bread in the house," he exclaimed, after a survey of the ways and means at his disposal.

"I must try and sit up long enough to make some," said his wife.

"You must try to be quiet," replied the husband. "I can do very well on potatoes. But yet," he added, "I think if I bring the things to your bedside, and you show me how to mix them, I could make some bread."

A burst of laughter from the young fry chorused his proposal, nevertheless as Mr. Stanton was a man of decided genius, by the help of much shewing, and of strong means, and good will, the result was a loaf of bread, though not in an unsmiling manner; and while the bread was put down to the fire to rise, and the potatoes were baking in the oven, Mr. Stanton having enjoined silence on his noisy troop, sat down, pencil in hand, by his wife's bed, to prepare a sermon.

"What's the use of book learnin' to a minister, if he's got the real spirit in him?"

"I am a student into your good brick house, and give him furniture and income, but I must be well satisfied to roll along as you do."

"It appears to me, Mr. C.," said the wags, "that you are indeed a student, but not in the right schoolroom."

"The Apostolical and Primitive Church," said Mr. Stanton, "is an introductory course, by Rev. Lyman Coleman, author of 'Anticipations of the Christian Church' and an introductory essay, by Dr. Augustus Neander. Printed in the University of Berlin."

"I am greatly interested in this book,"

"I have given up all—life, hope, strength, body, soul and spirit."

But if America ever rises resplendent, like the beautiful city which John saw "coming down from God out of heaven having the glory of God, and her light like unto a stone most precious," surely on her foundation will be seen, in glorious light, the long known or forgotten names of those apostles of the Lamb, who in neglect, in poverty, in weariness and painfulness, have laid those corner stones, and polished those foundations, removing the dust and rubbish, and working with all perseverance, until "all the building, fully framed, stood on the ground of a holy temple in the Lord."

N. Y. Evangelist.

Groton Academy.

THE SPRING TERM of this Institution will commence on THURSDAY, MARCH 7th, and continue eleven weeks.

The Male Department will be under the care of MOSIE H. COOPER, and the Female Department, under the charge of a highly qualified and experienced teacher who has been secured in the Female Department.

The courses of study are English, French, Latin, and Classical Education, and in the French, German

Tuition, \$2 per term, for the English branches, Latin and Greek, and \$1 additional for either of the two. Tuition, \$1 per term, for the French branches, Latin and Greek, and \$1 additional for either of the two. Tuition, \$1 per term, for the German branches, Latin and Greek, and \$1 additional for either of the two. Tuition, \$1 per term, for the Classical branches, Latin and Greek, and \$1 additional for either of the two. Tuition, \$1 per term, for the French branches, Latin and Greek, and \$1 additional for either of the two. Tuition, \$1 per term, for the German branches, Latin and Greek, and \$1 additional for either of the two. Tuition, \$1 per term, for the Classical branches, Latin and Greek, and \$1 additional for either of the two. Tuition, \$1 per term, for the French branches, Latin and Greek, and \$1 additional for either of the two. Tuition, \$1 per term, for the German branches, Latin and Greek, and \$1 additional for either of the two. 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